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423 own the land: we all owned it, so that a man could choose what land he pleased." Women also owned fields, that is, normally only widows who had no male members of their families to plant for them.

[133] Since floods were slow and mild on the Gila, a stream with low gradient and wide flood plains, there were no difficulties caused by a marauding stream necessitating relocation of the fields.

Boundaries came into dispute: such quarreling had its special name, xamĭltŏ'tà ak,e'vàm, "[boundaries] bristling side by side." This was one of the rare occasions when the dead were named, not in insult, but as warrant of ownership. "My father had his land over to there, but when you took it you pushed it [the boundary] over to here"; to which the other would reply, "No, my land extended farther to your side." Exasperating and [578] drawn-out quarrels arose over minute pieces of land. If they [627] finally reached the fighting stage, a third man was called on to decide. He might say, "Your land is good enough to that place, so give up this little piece for his benefit, so he will not have any more to say," or he would divide the disputed patch equally. [171] There were, however, no pushing contests or stick fights over disputed boundaries in the manner of the Mohave.[10]

Cultivation in all its stages was man's work, but gathering the 462 harvest was woman's alone. At that time men were busy making [343] the store houses for pumpkins and watermelons. An old woman, with no men to help her, would, of course, plant for herself.

It is now difficult, with the old fields long done away with, to 423 discover what the ownership of field tracts may have been. But 428 it seems to have followed on this male occupation with cultivation that fields were, on the whole, regarded as the personal possessions of men. Inheritance was specifically said to be in the male line. Normally when a man died, the land was inherited by his immediate family: his widow, sons and daughters. Ultimately it came into the possession of the children. A daughter would get some one to plant for her. It may well be that daughters did 423 not transmit their claim.

768 During the period of mourning, the survivors made no use of

[10] Kroeber, *Handbook*, p. 744.

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the spot where the dead had come and taken the soul, he had chills if they had gone by the south road. He continued circling until by the fourth circuit the patient's house was reached. Should he fail to find signs of the lost soul, he was certain that it must be halfway to the land of the dead. He then quickly rolled his cigarettes and puffed them into the air. By this means, he sent a flame after them. When they, the dead, saw the flame following, "just like blood coming over," they left the soul and ran off. But they always tried to put the patient's soul in front of them, and told it not to look back. If it did so and saw the flames following, the patient recovered consciousness. "Then they [humans] ask him and he tells what happened."

Curing shamans accompanied war parties to exercise their art. One named wantcâvari' (Juan Chevereah)[33] dreamed how to cure those who were shot, "so they always took him along to war." He dreamed of Buzzard, Duck (a particular species?, ωk'ωk), and Gnat (? unyĭpâwa'pâwa'). When a warrior fell shot, he sang, moving about him with arms and legs stiff. He could cure arrow wounds only. Another Maricopa could cure not only these, but gun, spear, and knife wounds. "He also dreamed of these three spirits, but got more power."

Bewitching was a practice open to shamans, not to everyone. These were shamans, I was told, who had dreamed especially of Frog and Orion's Belt. But a conflicting statement suggests that bewitching was not confined to them. "All shamans could bewitch (matâ∂au'g). The spirit gives the shaman the choice of curing or bewitching, but the spirit tells him that he will not live long if he chooses the latter." Again, "a man who bewitched others would never try to cure. He would always try to bewitch." The truth seems to be that all shamans made only a partial choice.

The reason assigned for bewitching was jealousy. A handsome person or one who was prosperous was commonly the subject of witchcraft, thought Kutox, who was forever boasting how handsome he had been in his earlier days.

[33] Named as a Maricopa chief by the Mohave and the *Report of the Commissioner of Indian Affairs for 1858*, p. 207.

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754 [578] A man or woman would not bewitch because of a quarrel: it was on account of good looks or being prosperous. In my case it was because I [Kutox] always had good wheat and plenty of horses, and I was the first to get a wagon. That is the reason I always get sick. But I have had this man [the Pima shaman above] to take care of me all these years. The only way to keep from being bewitched is [626] to go about quietly and share things with others; be kind.

But apparently a shaman could also be got to exercise his art in revenge, as the following incident implies.

About twenty-five years ago two Kohuana men were drinking in the Papago country. One was an old man of seventy or more, the other twenty years his junior. They quarreled. The younger pushed the elder flat on his back. Every time he tried to rise, the other kicked him in the stomach. The old man died. When his people heard of it, they decided to kill the murderer. All the Kohuana agreed to this except one man. They thought this man might cause trouble if they killed the murderer, so they did not carry out their intention. Much later, when he was over seventy, the murderer got sick, became paralyzed and died. Because of the partizanship of one man, they could not beat him to death. But it is believed that the shamans accomplished his death.

[648] [578] Bewitchment was greatly feared. "We do not trust one another: that is why we had the Pima shaman. Our people do not like to tell who did the bewitching."

683 A malevolent shaman was slain if discovered, "but now the law protects them. They are keeping it up, so we are dying out." If they thought that a shaman made people sick, they agreed on killing him. His relatives would not avenge his death, because they knew he had caused the death of others; "they would say it was all right." Apparently such slayings were rather frequent.

754 The procedure for bewitching was highly stereotyped. A bit of wood was shaped flat and narrow by the malicious person, who notched its edge or scratched lines across it, one for each victim, whom he named as he cut them. Sometimes an owl feather and a bit of charcoal (or recently the head of a match) was tied to it, so that the victim would have fever. Or these were stuffed into a short cane tube. "When he did this, he sat down and talked to the stick just as though talking to a person." He named the number of days until each victim would succumb and how he would sicken. "Sometimes he would say the victim would be sick in two or four days, in a month, or two weeks. On that day the victim knows he is sick." He might also say to the stick that the

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going to beat someone to death, too. They took their clubs: the dog barked and Coyote ran all around the house. 539x

(If you ever come to a crowd where this story is being told, when they reach the part about the fight, they take sides. If you are not careful they will scratch you to pieces. For the reason that those animals fought over a wife, humans do, too. Indians are likely to kill when they fight over a woman; by their supernatural power, they claim; but whites shoot each other. Every tribe has its own way. In the beginning there was war, so we have wars, too.) 829 578

FLUTE LURE

After their father died, at the time of creation, everybody was scattered over the whole world here. 539x

No one has ever said whether her family was living with this girl. She said, "I can not follow these people around. It will be better to make my own home." She said, "There is a body of water, called blue-water (xa'gwavâcu')." She decided to make her home near it, so that she could bathe there. As little girls do to amuse themselves, she made a slide. She put mud on the bank and slid down on it. She saw no one about. For three days she went to slide. On the fourth day she saw a man standing on the opposite bank. She wondered who it could be. She called him Yellow Gopher (ceăkwa's), her father's brother (nâvi'). She said, "Why don't you come and stay with me?" She had the power to make the water deep and swift so that he could not cross. She said this just to mock him. When she slid down again, the man went under the ground and came up in the river as she was swimming it. She felt someone touch her, and as she went down the third time, someone seized her. After the third time, the Gopher decided to show himself or to go back underground. She wanted to slide down a fourth time. She thought that it must have been a root or limb, so she scraped down the bank with her hand, and rubbed mud over it again. Then she slid down a fourth time. Then Gopher stood up as a man right in front of her. As they stood there, Gopher decided he would have